

DEVELOPING CHARACTER INTERNALIZATION MODEL IN ISLAMIC EDUCATION THROUGH VALUE CLARIFICATION TECHNIQUE

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Abstrak: Pengembangan Model Internalisasi Karakter dalam Pembelajaran Pendidikan Agama Islam melalui Value Clarification Technique. Penelitian ini dilatarbelakangi oleh asumsi bahwa pembelajaran PAI (Pendidikan Agama Islam) terkesan kurang efektif dalam penanaman nilai afektif pada peserta didik sehingga dianggap tidak fungsional. Hal ini disebabkan oleh pembelajaran agama yang cenderung dominan disampaikan dengan model verbalistik dan normatif-doktriner. Sebagai solusi alternatif, penelitian ini dilakukan dengan pokok masalah, yaitu bagaimana implementasi model pembelajaran VCT (*Value Clarification Technique*) dapat mengembangkan potensi afektif dalam pembelajaran PAI. Tujuan utama penelitian ini adalah untuk mengetahui pengembangan potensi afektif siswa melalui penerapan VCT. Penelitian ini termasuk pada kategori penelitian lapangan dengan menggunakan pendekatan kualitatif dalam sistem pengumpulan data dan analisis data. Hasil penelitian menunjukkan bahwa dengan mengembangkan model pembelajaran VCT dalam pembelajaran PAI, internalisasi nilai-nilai keagamaan dapat ditanamkan secara efektif dan efisien melalui pengungkapan sikap, nilai, dan moral siswa terhadap suatu kasus yang disajikan oleh guru.

Kata kunci: model internalisasi karakter; pendidikan agama Islam; *value clarification technique*.

Abstract: Developing Character Internalization Model in Islamic Education through Value Clarification Technique.

This study was conducted in response to the assumption that Islamic education nowadays seems not to be functional and less effective in cultivating the effective values to the students. This condition occurs due to the tendency of dominantly using verbal and normative-doctrinaire models in the learning process. As the main objective, this study focuses on how to implement a learning model by using VCT (*Value Clarification Technique*) to develop students' effective values in Islamic education. By using qualitative approach in collecting and analyzing the data, this field research revealed that by developing a learning model through VCT, the internalization of religious values could be embedded effectively and efficiently to the disclosure of attitudes, values and morals of students on a case presented by the teacher.

Keywords: character internalization model; Islamic education; *value clarification technique*.

Introduction

Indonesia needs human resources in sufficient quantity and quality as the main support in its development. To meet the demand of human resources, education has a very important role. The national education aims at developing students' potentials in order to become a man of faith and fearful of God with noble, healthy, knowledgeable, skillful, creative and independent characters as democratic and responsible citizens. Based on the function and purpose of the national education, it is clear that education at all levels should be systematically organized in order to achieve that goal. This is related to the

formation of the learners' characters so that they can compete, have manners and interact in the society.

In the light of several studies, it was found that a person's success is not determined solely by the knowledge and technical capabilities (*hard skills*), but rather by the ability to manage themselves and others (*soft skills*). Success is determined only about 20 percent of the hard skills and the remaining 80 percent by soft skill. Most of successful people in the world could succeed only because of more support from the soft skill than the hard skill. This suggests that the quality of character education for learners

is very essential to enhance. The character is a way of thinking and behaving that makes each individual special to live and work not only in the family but also in the community and nationwide. Individuals whose good character is an individual who can make decisions and be ready to account for any consequences of the decisions he has made.

Character education is a system of cultivating character values to the school community which includes knowledge, consciousness or volition, and actions to implement the values to God, ourselves, other people in the surroundings to be better human beings. In character education at school, all stakeholders should be involved including the components of education itself; curriculum, learning process, assessment, quality of relationships, school management, the implementation of co-curricular activities, infrastructure, financing, and work ethos throughout the school community and the environment.

Apart from the various shortcomings in the practice of education in Indonesia, educational goals can actually be achieved well if in accordance with the national standard of education that becomes the guideline in the curriculum development and the implementation of learning and assessment in schools. The development of students' good characters should also be included in the lessons to be taught, mastered and realized by the students in their everyday life. However, the problem is that the character education in Indonesia just comes to the level of recognizing the norms and values without internalizing and applying them in the real life.

Regarding this fact, the development of culture and character education is very strategic for the sustainability and excellence of the nation in the future. It must be done through the development of good planning, appropriate approaches and effective learning methods. In accordance with the nature of values, culture and character of the nation's education is a joint effort of the school. Therefore, it must be conducted jointly and become an integral part of the school culture by all teachers and

school managers through all subjects including the Islamic education.

Islamic education as one of the subjects in the school has a strategic and significant role in the formation of students' good characters and personality. It can generally be understood as an effort to increase the faith, understanding and appreciation of students about Islam in order to make them good Muslims who are faithful and have good attitudes in the state of personal life and society.

Islamic education in schools is basically more focused on the moral action that students do not just stop at the level of competence but of will and habit in the realization of religious values in their daily life. According to Lickona, to enhance students' characters to reach the moral action level, there are sustainable development stages starting from moral knowing, moral feeling and moral action.¹

The revitalization of Islamic education would not be possible if the teachers are narrow-minded towards the present curriculum. Such perspective does not result in a dynamic and contextual learning, but too textual. The main purpose of Islamic education is to develop learners' potentials to be pro-active to the social problems that occur in the society, to have positive attitude towards the improvement of all inequality, and to skillfully overcome any problems in their daily life. In regard with this main objective, it is clear that Islamic education is the subject closely related to the students' good characters formation.

To cultivate the good characters, it of course cannot only be taught by using verbal teaching approach (lecturing). Suitable approaches that allow students to understand, appreciate, and internalize positive values should be used. Teachers must have an understanding of cultural and character education values integrated in every lesson of each subject. The values can be listed in the syllabus and lesson plan before they determine the methods or approaches used.

To make Islamic education in schools become

¹ Thomas Lickona, *Education for Character: How Our School Can Teach Respect and Responsibility*. (New York: Bantam Books, 1991), p. 6.

more meaningful and valuable in the schools, teachers can use the method that can internalize the values to the students by using Value Clarification Technique (VCT). It is “a teaching technique that assists learners in finding and determining a value that is considered good in facing a problem by analyzing the existed values embedded in them”.²

Darmadi stated that value clarification is not value-free or relativistic, but a vibrating effective process involving human potentials. A learning model by VCT provides hands-on experience to students in determining attitudes towards a particular issue at hand and implementing value in everyday life over and over again so as to allow the formation of a habit.³ It is very important to understand the formation of historical value as Daradjat explained that experiences passed since childhood even in the womb are the elements that will be a part of someone’s personality in the future.⁴

There are some studies that are relevant to determine the sub-studies that have or have not been investigated in previous studies, whether there are elements of the differences or similarities in the context of this study: The first is a study conducted by Herlina (2013) entitled *Developing Learning Model through VCT for Civic Education in the Secondary Level*. This study that focused on the civic education learning in Junior High School found that learning model through VCT was very effective in the formation of values that exist in civic education.⁵

Further, the study by Suharno (2013) entitled *Developing Character Internalization Model in Social Sciences through VCT in Junior High School* revealed that VCT was very effective in the process of cultivating the character values in learning social sciences.⁶ In line with that, Hesty (2010) in her

study *The Application of Local Wisdom-Based VCT Model as an Effort in the Internalization of Character Education to Increase the Creative Thinking and Outcomes of Learning Biology of Islamic Senior High School Students* found that VCT can increase the creative thinking and learning outcomes.⁷

The present study has distinction with those previous studies. It is on the use of VCT in improving the characters of Muslim’s personality in Islamic Education at SMAN 6 Palembang. As an academically scientific work, this research has two objectives. The first is to know the method to cultivate the character values through VCT in Islamic Education at SMAN 6 Palembang. The second is to know the procedure of developing the character internalization model in Islamic education through VCT at SMAN 6 Palembang.

Research Method

This research was conducted at SMAN 6 Palembang by developing the character internalization model in Islamic education through VCT. This is a field research using qualitative approach in collecting and analyzing the data. There are three main steps in this research. The first is the preliminary study and exploration on character education especially in Islamic education at SMAN 6 Palembang. Furthermore, researcher met the headmaster to know various policies related to the current way of learning Islamic education there. The next step is that the researcher met the research subjects: the teachers of Islamic education and the students. Then the experiment on developing the character internalization model through VCT was done.

After the experiment, the data were analyzed by using interactive analysis model developed by Miles and Huberman (1984).⁸ This analysis consists

² Wina Sanjaya, *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan*, (Jakarta: Kencana, 2009), p. 272.

³ Hamid Darmadi, *Dasar Konsep Pendidikan Moral: Landasan Konsep Dasar dan Implementasi*, (Bandung : Alfabeta, 2009). p.5

⁴ Zakiah Daradjat, *Membina Nilai-nilai Moral di Indonesia*, (Jakarta: Bulan Bintang, 1977), .p. 7

⁵ IdaHerlina, *Pengembangan Model Pembelajaran VCT PPKN Di Sekolah Lanjutan Tingkat Pertama*, (Tesis: UPI, 2013)

⁶ Suharno, “Pengembangan Model Pembelajaran VCT

Karakter dalam IPS (Ilmu Pengetahuan Sosial) Melalui VCT (Value Clarification Technique) di Sekolah Menengah Pertama”, dalam jurnal *Teknologi Pendidikan dan Pembelajaran*, (Vol. I, No. 3, UNS, 2013, pp. 389-397)

⁷ Erdiana Hesty, *Aplikasi Model Vct (Value Clarification Technique) Berbasis Local Wisdom Sebagai Upaya Internalisasi Pendidikan Karakter Untuk Meningkatkan Kreativitas Berpikir Dan Hasil Belajar Biologi Siswa Madrasah Aliyah*, (Penelitian, LEMLEIT UIN SUKA, 2010)

⁸ Miles, M. B., & A. M. Huberman, *Analisis Data*

of three related components: data reduction, data presentation and conclusion. In the other words, the data were analyzed by reducing, summarizing, identifying the theme and pattern, coding certain aspects to focus on the important ones so that the clear description can be obtained.

Results and Discussion

Islamic Education Learning Program Implementation

Through in-depth and thorough observation, interview and examining academic and administrative documents at SMAN 6 Palembang, the data related to the program implementation of Islamic Education were obtained. The process and learning activity of Islamic education there can be divided into two parts: intra and extra-curricular programs. The programs used in this research are the programs conducted for the students of SMAN 6 Palembang which has been known as a public school with national recognition for its religious based standard.

Intra-curricular Program

Intra-curricular program is a mandatory and main program of all senior high schools including SMAN 6 Palembang. Since it is a mandatory program, all the presented subjects substantially will always be the same nationwide. This Islamic education teaching material then becomes the guideline for the teachers in teaching the subject at school. The description and system of Islamic education teaching materials can be accessed by the teachers on the syllabus based on 2013 curriculum.⁹

The learning materials of Islamic education of SMAN 6 Palembang when this research was conducted are based on 2013 Curriculum. Generally, the materials presented cover these aspects: faith, worship, the Qur'an, attitude, *Mu'amalah*, *Syari'ah* and *Tarikh*. If observed carefully, there is an expansion of Islamic education materials used in elementary schools and high schools. At the elementary school level, the learning process

tends to be focused on the faith, worship, the Qur'an and attitude. In contrast, at the high school level, the process just covers *Mu'amalah* and *Syari'ah*. Further, *Tarikh* (history) is presented equally at all levels of education.

The learning materials of Islamic education at SMAN 6 Palembang are formally composed of sub-subject matters based on the topics in the curriculum. In accordance with this, the teachers determine several books as the references for them and students in understanding the lessons being taught. Realizing the development of students' horizons recently, the teachers should apply an open policy for students to access the reading materials outside there to enrich and widen their horizons. In spite of this policy, many teachers still require students to have and master the main referenced book offered in the syllabus (The result of interview with Ms. Yohana, an Islamic education teacher of the third graders on September 27, 2014)¹⁰

Among the books that become the main references for the students of SMAN 6 Palembang are Islamic education book published by the Ministry of Religious Affairs, Students' workbook designed by the teachers, the Qur'an and its interpretation published by The Religious Affairs Department, as well as a variety of Islamic reading resources such as bulletin, magazine, dictate, etc."

Additionally, the learning materials classically taught two hours a week have been planned systematically by determining the time allocation for each meeting. By considering the syllabus of the second graders in the first semester, for instance, the time allocation can be seen along with certain subject matters as follows.

Table 1
The Result of Learning Materials Analysis

No	Aspect	Subject Matter	Time Allocation
1	Faith	he Belief in Allah's prophets	4×45 Minutes
2	Worship	Prayer	4×45 Minutes

Kualitatif, (Jakarta: UI Press, 1992), p. 16.

⁹ Documentation and interview with Ms. Umti'ah on

¹⁰ Interview with Ms. Yohana on September 27, 2014

3	Al-Qur'an	QS. Al-Baqarah: 148 QS. Al-Fathir: 32-33	4×45 Minutes
4	Attitude	<i>Taubat Raja'</i>	4×45 Minutes
5	<i>Mu'amalah</i>	Trade	2×45 Minutes
6	Syari'ah	Riba'	2×45 Minutes
7	<i>Tarikh</i>	The development of science and culture in the middle ages	4×45 Minutes

Focusing on the philosophy of *Curriculum 2013* that results in the students' learning outcomes in terms of affective, cognitive and psychomotor aspects, the Islamic education teachers should seriously try to provide mentoring and training for students to understand and learn the skills of religion and have good religious attitudes in the learning process.

To support the achievement of students' competence towards the Islamic education learning materials, the teachers need to determine the right and accurate objectives. Thus, the learning objectives in the form of basic and main competences have to be formulated properly. Besides, learning methods must also be learnt by teachers to help students master all the related learning competences and aspects easily.

The objectives and competences can be seen clearly in the learning unit or lesson plan designed by the teachers. For the second grade students in the first semester of SMAN 6 Palembang, the learning materials and objectives are presented in the following table:¹²

Table 2
Learning Materials and Learning Objectives of Islamic Education for the Second Grade Students in the First Semester of SMAN 6 Palembang

No	Learning Materials	Learning Objectives
1	The Belief in Allah's prophets	Students describe the function of believing Allah's prophets for daily living
2	Prayer	Students understand skillfully do the p everyday life

3	QS. Al-Baqarah: 148 QS. Al-Fathir: 32-33	Students are able to read and describe the related verses about competences in doing good deed, and able to apply them in everyday life
4	<i>Taubat Raja'</i>	Students perform good attitudes in daily life
5	<i>Riba'</i>	Students describe what <i>Riba'</i> is and learn from it for daily life
6	Trade	Students describe what trade is and learn from it for daily life
7	The development of science and culture in the middle ages	Students analyze the development of science and culture in the middle ages, and take an advantage from it for everyday life

From the table, the focus of Islamic education at SMAN 6 Palembang is directed to develop the students' Islamic knowledge, attitude and skill regarding with the focus of each lesson that covers *fiqh*, attitude, the Qur'an, *hadiś* and history. There is a bottom line that attracts attention from the learning materials and learning objectives presented above. The domination of Islamic units uses not only *fiqh*-oriented approach but also *tarikh* approach, which concerns with attitude and history. This orientation is important to develop as students are not just directed through a formal way (*fiqh*-oriented approach) unless they will become intolerant, rigid and stiff in understanding Islam. This should be combined with Value Clarification technique (VCT) to have students with good personality or characters.

Related to the methods and strategies used by the Islamic education teachers of SMAN 6 Palembang, deep observation and interview were conducted. It was found that the teachers used lecturing as their method. It is useful to explain the key concepts of each unit and give the instruction in regard to learning

activities. Moreover, discussion was used to deepen students' knowledge and confirm the

climate of study becomes more alive in which students enthusiastically response to the topics being discussed. Through this method, students were more likely to have courage to express their argumentative statements in the forum. Nevertheless, prolonged debate is inevitable when discussing an actual and interesting issue. In this case, teachers have to give scientific and accurate explanation based on the right references. This kind of method is usually used to discuss the topics related to *fiqh* issues.

On the other hand, teachers tended to use reading-text method on the normative and historical topics. They required students to find the concept or key words and then make a summary about the text. For this kind of task, this method is also effective. It is hoped that students are able to understand the concepts from certain writers. On this occasion, teachers have the possibility to make students familiar with the important works of Islamic studies in various disciplines. The books often used as the references for Muslims in the field of *fiqh*, theology, *tasawuf*, etc can be introduced to the students. Hence, they can easily know the Islamic concepts of facing some problems by referring to the books. Then the students' horizons will be broad and deep in their own Islamic knowledge.

In addition to the methods mentioned previously, SMAN 6 Palembang starts applying *Value Clarification Technique* (VCT) with an active learning method. Not once do the teachers use *every-one-is-teacher-here* method. By using this method, students are able to study together effectively by consulting the topics with the more experienced ones. It becomes more attractive when they are able to discuss in their own language.

From the observation, it was revealed that the students have creative learning style as they mostly have high curiosity, good reading attitude and sufficient intelligence. This is the reason why SMAN 6 Palembang has good achievement. In the field of Islamic education, this school catches the National Education Department's attention because of its religious zeal and disciplinary fully atmosphere. So, the strong commitment of the students makes the Islamic education teachers

find no difficulties in the intra and extra-curricular programs. They are able to make the students creative and independent through the teaching methods used.

According to Umti'ah et al as the teachers of Islamic education, they have academic considerations when choosing and deciding the specific teaching methods. First, it has to be in line with the learning materials. Second, it must be in line with the learning objectives. Third, several psychiatric realm in the objectives must be taken into account. Fourth, it should be adapted with the facilities and available means. Fifth, it has to be in line with the quality and quantity of the students. Sixth, the climate of study must be considered. The last, the method used has to make the students actively participate in the learning process. The following table presents the learning materials and the methods used.

Table 3
Learning Methods of Islamic Education
for the Second Grade Students in the First Semester of
SMAN 6 Palembang

No	Learning Materials	Methods
1	Faith	Lecturing, Question and Answer and Discussion
2	Worship	Lecturing, Demonstration, Drill and Task
3	Al-Qur'an	Lecturing, Question and Answer, Discussion and Biography
4	Attitude	Lecturing, Question and Answer, Discussion and Biography
5	Mu'amalah	Lecturing, Question and Answer and Discussion
6	Syari'ah	Lecturing, Question and Answer, Discussion and Task
7	Tarikh	Lecturing, Question and Answer, Biography and Task

From the table, it can be concluded that socio-drama or simulation method has not yet been used. By the simulation, students can actually understand their roles and positions equipped with adequate attitudes. This is relevant with the start of teaching on *mu'amalah* lesson and teaching interaction.¹⁴ At the same token as *tarikh* or history, there are some episodes depicted the historical stories of good figures that

can make students perform the good characters through socio-drama.

Media and learning facilities related to Islamic education used by the teachers are also discussed. The media are always varied in accordance with the topics, objectives and methods. They can be in terms of electronic or non-electronic media. In Islamic education, pictures and cartoons are the usual media used by the teachers in general to save the time rather than writing or drawing on the board. It is generally found that Islamic education teachers have not yet used sophisticated electronic media in teaching. In SMAN 6 Palembang, tape recorder, VCD and other recorders are often used in the teaching and learning process of Islamic education especially in explaining the way to clean up before praying, pray and so on.

Even more, SMAN 6 Palembang has some facilities that support the development of cognitive, affective and psychomotor potentials. They consist of two parts: physical and non-physical facilities. The physical facilities include mosque namely *Roudhatul Thalibin*. This mosque is usually used for some activities such as praying, practical skills and extracurricular activities. There is also a mini library that equips the students with abundant Islamic books to assist them understand the important knowledge about Islam. This kind of facility does help students broaden their horizon and mindset regarding the materials they learn in the Islamic education class. Some students also take a part in managing the mosque and conduct daily agenda with their mates.

On the other hand, non-physical facilities may cover the time extension to spend more activities by applying the religious instructions they have learnt, recitation of the Qur'an together before the class starts, sounding the religious songs or music when they have a break, intense time to recite the Qur'an together and the opportunity for the school alumni to guide their juniors learn about Islamic education in depth. By having the physical and non-physical facilities, a school can optimize the process of training and guiding the students in their Islamic education.

By using competency evaluation based approach, it can be summed up that the

achievement of students is not merely based on the final tests but through the entire learning process. Therefore, portfolio assessment has been conducted in SMAN 6 Palembang, because this assessment gives the teachers an opportunity to identify the students' ability early before the remediation time. It is expected that students have standard competence about the learning materials. Thus, the evaluation system in Islamic education is all time as it is closely related to the transformation of values into students themselves. For this reason, the evaluation should not only focus on the cognitive aspect but also the psychomotor and affective aspects. The affective dimension is actually more accurate and the main outcome to see whether the students succeed in their Islamic education or not. Direct observation can be conducted regarding their attitude, and portfolio based assessment to see the learning outcome by paying attention to the students' creativity in doing their class works.

According to the description above, it can be concluded that VCT provides the ease for students to express their attitudes and thoughts towards the case presented by the teacher accompanied by good teaching technique and skills. Being democratic and friendly is necessary to encourage students expressing their statements freely even if it different from the teacher's or other students'. With regard to the evaluation, process and outcome must be assessed. The process evaluation can be conducted by observing the discussion on how the students act and the activities go, while the outcome evaluation can be conducted through test. Appreciation or reinforcement should be given to the students who actively take a part in the discussion even though they deliver their opinion inadequately.

Extracurricular Activities

In SMAN 6 Palembang, there are two extracurricular activities for Islamic education: compulsory and optional activities. Compulsory activities consist of reciting the Qur'an together, Islamic studies forum, and many others. The optional ones may include the Qur'an recitation, Friday prayer and relevant activities, wall magazine and so on. These activities do not

only involve the school members but also involve the alumni and other people. The alumni have great roles in these activities especially in the Islamic days and orientation of new students. The extracurricular programs are also divided into some parts which are main, routine and incidental programs. These three programs are conducted through self-funding, school subsidy and donors. Below are the extracurricular activities of SMAN 6 Palembang regarding the Islamic education:

a. Daily Activities

The objective of these activities is to create an appropriate atmosphere for school members to enhance the good characters. The activities include:

- Listening to the Qur'an recitation through sound system from the mosque when welcoming the students.
- Shaking hands with the head master and teachers everyday at 06:45 a.m.
- Greeting the members or non-members of the school when they are around.
- Listening to Islamic songs when there is a break.
- Doing *zuhur* prayer together in the second of break time.
- Praying before and after the class led by the students themselves.
- Reciting the Qur'an every morning led by the selected students from 06:45 to 07:00 a.m. Every first verse is interpreted. The next day, the students continue the verses they have before. So, they can finish reciting all the verses entirely once or twice a year. This activity is under the guidance of the teachers who come first.
- Morning *Ta'lim* from 07:00 to 07:15 about daily habits and the other important topics.
- Doing *duha* prayer in the first of break time.

b. Weekly Activities

The objective of these activities is to understand Islamic education. The activities may cover:

- *Ta'lim* activity

- the Qur'an recitation
- Mentoring
- *Infraq* from the Islamic students board
- Publishing Islamic bulletin

Ta'lim activity is conducted on Sundays for twice a month starting from 08:00 to 10:00 a.m. The speakers come from some institutions or individuals in Palembang. In this activity, students are asked to write a summary about the topic discussed. The students who are not attending this activity get some punishment from their Islamic education teachers, and it surely influences their score in this subject. Regarding the the Qur'an citation, it is conducted every morning. On Friday, the recitation is followed by some beautiful tones by the selected students. In this activity, female students take part it from 11:30 to 13:00 p.m., and the male students do it from 13:00 to 14:00 p.m.

In another place, mentoring is conducted to motivate students to learn Islamic education well in order to make them punctual and responsible individuals who will be useful for the development of the nation in the future. This activity is divided into two groups. The first group is for the first grade students. It is conducted on Wednesdays from 13:30 to 14:30 p.m. guided by the selected second grade students. The second group is for the second grade students. It is conducted on Saturdays from 13:30 to 14:40 p.m. guided by mentors from IAIN, UNSRI, LSM and the teachers of SMAN 6 Palembang themselves.

c. Monthly Activities

The objective of these activities is to understand important moments that become a guideline in carrying out the struggle and sacrifice of the Prophets.

d. Annual Activities

- Boarding school in *Ramadhan* (fasting month)
- Public Speaking (joined by the first and second grade students in which the material is selected in accordance with

the students' needs)

- Competitions to celebrate *Ramadhan*
- The formation of the committees for the activities in *Ramadhan*
- Break fasting and praying together
- Reciting the Qur'an together
- *Nuzulul Qur'an* night
- Praying together to celebrate *Idul Fitri*

The method used in the boarding school is based on dialogue that enables the students to participate actively. It also includes discussion, simulation, quizzes, peer tutoring and so on. This annual event is not only conducted at school but also in the cruises that eventually joined by all the students in Indonesia. Besides, the students of SMAN 6 Palembang take part in incidental activities that they make themselves or they join in the activities conducted by the other schools. The activities are in the form of Islamic related competitions.¹⁵

Based on the description above, the effective values of the students in SMAN 6 Palembang have been cultivated in every subject especially in Islamic education. They are able to apply the positive values they get from the learning process. Further, they have organizational and extracurricular activities to train them learn and apply the values. Therefore, intra and extracurricular activities must go together.

The Steps of Developing Character Internalization Model in Islamic Education through VCT (Value Clarification Technique)

The implementation of VCT learning model in the learning process of Islamic education has been applied by the teachers on some stages. First, they consider the main and basic competences. Second, they make the lesson plans according to the effective values that will be internalized by the students. Third, the teachers assess the students through an essay writing test and their attitudes by observing their participation in the class discussion. Fourth, they give remediation for those who have not achieved the standard

score. VCT focuses on how someone builds noble values and applies them in their daily living. In practice, VCT is developed through an open dialogue between students and teachers so that the students can express their opinions or responses without hesitation.

The obstacles encountered in the implementation of VCT learning model may consist of: First, teachers directly introduce the good values but may possibly ignore the values already existing in the students themselves. As a result, conflict between the new values and the existing ones may occur in them. Students often have some barriers in balancing those two different values. Second, students tend to be passive learners. The dilemma is that the active students become more active while the passive ones become more passive. To overcome this problem, the passive students, one by one, may be encouraged to lead in singing the national songs before the class begins to increase their confidence. Thus, in internalizing the values, teachers should considerably look after the students and become their role model because they can not only stay in one activity. In short, the character internalization model in Islamic education through VCT has a high and meaningful level of effectiveness in the teaching and learning process.

Conclusions and Recommendations

In accordance with the research results and discussion, it is concluded that at first, the affective values of the students in SMAN 6 Palembang have already been cultivated almost in every subject especially in Islamic education to make them use the positive values in their everyday life. In addition, intra and extracurricular activities become the place to learn since they both go hand in hand to support the students in internalizing the values. Secondly, the implementation of VCT learning model in Islamic education of SMAN 6 Palembang has been conducted by the teachers: Mr. Fauzi, Mr. Amran, Ms. Yohana and Ms. Umti'ah through various learning materials. The assessment is done directly in the learning activity. Third, effective aspect conceptually holds a significant role in the activeness, way of thinking, expression of opinions and even in the success of someone. Based on

¹⁵ Observation, Interview and Documentatton on

the above conclusions, it is recommended that the Islamic education teachers firstly need to have adequate skills and techniques related to the social issues. Being friendly and democratic will make students become foreword in expressing their opinions. Second, they need to enhance their relationships with the other teachers and students to look after the internalized values. Third, they should work together with the head master to maintain their relationships with the students' parents so that the internalization of good character values can be achieved well as parents also have an essential role in their daily life.

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